

T H E B R A H M A V Â D I N.

“एकं सत् विप्रबहुधावदन्ति.”

“That which exists is One: sages call it variously.”—*Rigveda*, I. 164. 46.

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VARUNA.

1. May this (by ~~annunciation~~ addressed to) of ir-seeing self-radiant Aditya surpass in greatness all that exists. I beg renown of the protecting lord Varuna, the god who is exceedingly kind to the worshipper.

2. May we, who possess good thoughts and who extol you, become blessed with excellent fortune in your service, O Varuna, singing your praises every day like fires at the approach of the glorious dawns.

3. O Varuna, leader rich in heroes and praised far and wide, may we be in your keeping. And you, unconquered sons of Aditi, pardon us so as to accept us as your friends, O gods!

4. Aditya, the sustainer, sent them forth in abundance everywhere; these rivers run by the Law of Varuna. They tire not, they cease not; like birds they fly around quickly everywhere.

5. Loosen from me sin, as a rope which binds (is loosened); may we attain and prosper by the spring of your Law. Let not my thread be cut while I weave my song, and let not the body of my work break before the fulness of time.

6. Fully take away fear from me, O Varuna! Be gracious to me, O righteous King! Like a rope from a calf, remove from me my sin. Far away from you I am not, indeed, master even of the twinkling of my eye.

7. Do not strike us, O Asura Varuna, with those fatal weapons which hurt him who does wrong in your worship. Let us not be banished into exile away from light. Scatter those that hate us in order that we may live.

8. We did formerly, O extensively manifest Varuna, and do now, and shall in future also speak forth our words of worship. For on you, unconquerable hero, rest all statutes, immovable, as if fixed on a mountain.

9. Now take away from me the debts (guilt) I have myself contracted. O King let me not derive enjoyment through what others have gained. Many mornings have still to dawn upon us; O Varuna, guide and rule over us while we live in them.

10. O King, whoever, be he kin-man or companion, has told me, who am timid and afraid, of terrors in dreams—if any robber or wolf would injure us, protect us from them, O Varuna!

11. May I not have to proclaim, O Varuna, the destitution of my wealthy, dear, and liberal kindred. King, may I never be wanting in well-ordered riches. May we with heroes speak loud in the sacrificial assembly.
Rigveda. II. 28.

In his commentary on the above hymn Sâyana quotes a tradition to the following effect:—
“We have heard that this hymn of eleven verses addressed to Varuna removes fear and sin, and that it also destroys debt, poverty, and evil dreams.”

The hymn therefore appears to have been famous from early times.

The Vedic Adityas are only seven in number, though an eighth one is here and there referred to. They correspond to the seven Amesha-Spentas of the *Zend-Avesta*, and it is said that an eighth one of these also is mentioned once.

The *Puranic* Adityas are twelve in number, and represent the sun in every one of the twelve months of the year. In modern Sanskrit the word *Aditya* has come to mean the sun merely. Here there is clearly a fall in the grandeur of the conception underlying the word *Aditya*.

The Vedic Adityas who are conceived as the sons of Infinite Immortal Eternity are said to be the “deep spiritual personifications of the heavenly light.” They are certainly the greatest among the Vedic gods, being the creators and upholders of justice, morality, and law in nature as well as in man. “In the hymns to these ‘living spirits of the gods’ the religious feeling finds expression in the greatest depth, fervency and purity.”

And Varuna is clearly the King among such gods, for in him we see united “the might and greatness of these eternal highest beings, their wisdom and justice, their sublimity and kindness.”

He must be an old god of the Aryan peoples, as he corresponds in name to the Greek Uranos. Asura Varuna is, moreover, supposed by some to have given rise to the Ahura-Mazda of the *Zend-Avesta*.

SRI RAMAKRISHNA PARAMAHAMSA'S TEACHINGS.

1. Should we pray aloud unto God? Pray unto Him in any way you like He is sure to hear you, for he can hear even the foot-fall of an ant

2. There are three dolls, the first made of salt, the second made of cloth, and the third made of stone. If these dolls be immersed in water the first will get dissolved and lose its form, the second will absorb a large quantity of water and retain its form; while the third will be impervious to the water. The first doll represents the man who merges his self in the universal and all-pervading Self and becomes one with it; that is a *Muktapurusha*. The second represents a true lover or *Bhakta* who is full of Divine bliss and knowledge; and the third represents a worldly man who will not admit even the least trace of true knowledge within.

3. He who tries to give one an idea of God by mere book learning is like the man who tries to give one an idea of *Kâsi* (Benares) by means of a map or a picture.

4. A man began to sink a well, but having dug down to the depth of twenty cubits he could not find even the least trace of the water-spring which was to feed his well. So he desisted from the work and selected another place for the purpose. There he dug deeper than before, but even then he could not find any water. So again he selected another spot and dug still deeper than before, but it was also of no avail. At last in utter disgust he gave up the

task altogether. The sum total of the depths of these three wells was a little short of hundred cubits. Had he had the patience to dig even a half of the whole of this last well without shifting the site of it, he would have been successful in getting water. Such is the nature of the human mind who continually shift their positions in regard to faith. In order to meet with success we should devote ourselves entirely to a single object of faith without being doubtful as to its efficacy.

5. Although in a grain of paddy the germ is considered the only necessary thing (for germination and growth) while the husk or chaff is considered to be of no importance, still if the unhusked grain be put into the ground it will not sprout up and grow into a plant and produce rice. To get a crop one must needs sow the grain with the husk on; but if one wants to get at the germinating matter itself he must first perform the operation of removing the husk from the seed. So rites and ceremonies are necessary for the growth and perpetuation of a religion. They are the receptacles that contain the seeds of truth, and consequently every man must perform them before he reaches the central truth.

6. The pearl-oyster that contains the precious pearl is in itself of very little value, but it is essential for the growth of the pearl. The shell itself may prove to be of no use to the man who has got the pearl. So ceremonies and rites may not be necessary for him who has attained the Highest Truth—God.

The Brahmavadin

SATURDAY, 21ST DECEMBER 1895.

RENUNCIATION.

The subject of our article to-day is an essential element of the Vedānta philosophy. Salvation is impossible to attain unless it be through the portals of Renunciation. It is he "who wants nothing," who is unmoved by the promptings of his senses and desires, nay, in whom such promptings never rise into conscious existence, it is this man who is dear unto the Lord. He alone lives not for himself. He is the friend of all; his heart is full of the divine afflatus of love and mercy; and he is unattracted by pleasure and unrepelled by pain. It is Renunciation that prepares the mind for the reception of the seed of true spiritual knowledge by weeding it of the rank growth of selfishness and greed. It may, therefore, be said to be higher than such knowledge itself, for knowledge without Renunciation is of no avail. Thus are we to understand the statement in the *Gītā*, "Better indeed is knowledge than practice, better than knowledge is meditation, better than meditation is the Renunciation of the fruit of action, and tranquillity follows Renunciation."

श्रेयोहि ज्ञानमभ्यासात् ज्ञानाद्व्यानंविशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

Gītā, XII, 12.

Thus Renunciation secures to us that tranquillity of mind without which meditation on the nature of *Brahman* is impossible; and as it is through meditation and *abhyāsa* or practice of the same that we can reach the true knowledge we are in search of, this ultimate result, intrinsically the highest though it be, yields in importance for purposes of practical guidance to Renunciation, as the one indispensable means for the achievement of final success. This exaltation of the means over the end, dictated as a precept to the man of faith, explains also the high place assigned to the practice of *Yoga* in the Vedānta. The *Yogin* is greater than the austere pain-taking *tapasvīn*, greater even than the man high in wisdom, not because the control of the body is considered to be higher or nobler than

the control and culture of the mind, but because the latter is unattainable unless it be through the former. And we must also remember, that by Renunciation is meant not the external dress and pomp of the *Sannyāsin*, not simply the yellow garb, the bald head, and the staff of the wandering ascetic, but the whole-hearted refuge the individual soul takes in the Universal Spirit, the complete effacement of self in the ever-felt presence of the Divine Effulgence. The *Sikhā* (tuft of hair) and the *Tajnopavīta* (holy thread) may or may not be abandoned, and the staff of the *Sannyāsin* may be assumed without the mind thoroughly participating in what these externals of Renunciation are intended to imply. Or the man who has truly renounced the world may yet retain the marks and modes of activity of temporal attachment, as did Janaka of old. The true *Sannyāsin* wears the holy thread of true knowledge; for those alone can be said to wear the holy thread, whose mind is purified by knowledge.

सूत्रमन्तर्गतेयेषां ज्ञानयज्ञोपवीतिनाम् ।

तेत्रैसूत्रविदोलोके तेचयज्ञोपवीतिनः ॥

Brahmopanishad.

Writers on the Vedānta have endeavoured to impress the doctrine of Renunciation by many an example culled from the traditions of ancient sages. Of these, Śuka was from all accounts one of the foremost. He was, it is said, in possession of the knowledge of the true Vedānta even from birth. He was the son of the great Vyāsa who arranged our Vedas and who is the reputed author of the Vedānta Sūtras. In wisdom and *tapas* (austerities) the son is said to have been greater than even his great father. But these sufficed not for his tranquillity; and he knew not what was wanting in him to reach that indispensable means to the realization in consciousness of the knowledge of *Brahman* more or less vaguely apprehended by the intellect. He knew the highest truths and yet he felt that they were not his. In this dilemma, he appealed to his father for help, and approached him with faith and devotion. Vyāsa taught him the truth; but to Śuka, who had known it all beforehand, it was no new knowledge; he felt that what his father taught was no more than what he had already known; and thus failed to get what he so earnestly sought. Vyāsa understood his son's position and directed him to seek the true knowledge from king Janaka of Videha. Śuka went to Mithilā, the capital of that king.

and sent information to him of his arrival at the gate. The king knew the object of this visit and kept the sage waiting there for seven days. He was then admitted into the outer buildings of the palace where he had to wait for another seven days. Even after a fortnight, the *Kshatriya* king heeded not the *Brahmin* saint. He had to wait for a week more in the inner apartments, without any one to speak a word of welcome to him. In the fourth week some of the female attendants of the palace waited upon him with various inviting dishes and other objects of enjoyment and pleasure. The son of Vyâsa treated the enjoyable objects placed before him with the same indifference with which he had treated the indignities of the previous three weeks. "With an unperturbed mind, firm in himself, talking to none, and all the while with a blissful mind," he remained there "like the full moon in his glory." Janaka approached him at the end of the fourth week and welcomed him to his residence in the usual way. Śuka explained to the king the object of his visit, and wished to know the origin of this life of man, and the nature of its final consummation. King Janaka had no explanation to offer to these questions beyond what Śuka already knew or had heard what Vyâsa had already taught him. But yet Śuka was now satisfied. It was not because there was any new light thrown by the king upon the difficulties that dimmed his vision. The sudden enlightenment was due to the necessity he was under of submitting to indignities and insults with an unruffled mind. While under the roof of his father, he was conscious of his own greatness, and the pride of self-taught wisdom clung to him and dimmed his higher vision. This pride was lurking in the inmost recesses of his mind when he sought the help of his father. But when his higher nature was called into activity, by the treatment that awaited him in the palace of Janaka, whom he had apparently at one time looked down upon as his inferior in birth, the pride that had till then its roots in his self-consciousness was finally effaced; and celestial enlightenment flashed upon his purified mind under this merciful touch of the revered teacher.

The story of Bhagîratha is an equally striking illustration of the value assigned by the Vedânta religion and philosophy to Renunciation. He was a great king in the abundant enjoyment of all royal dignities and pleasures, and was the delight

and pride of his subjects and of the world. And his mind ever dwelt upon the problems of the Vedânta; and no satisfactory solution was he able to suggest for himself. He sought the aid of a great sage, Tritala by name, to whom he explained his difficulties. The teacher opened the Vedânta to him, but Bhagîratha felt that he knew it already. How was it then that the knowledge of the highest truth brought him no satisfaction? Why was not his mind in peace, even though in possession of the knowledge that leads to salvation? It was because his pride of self yet remained; he had made no manly efforts to root out his egoism. The truth blossoms out in its abundant glory only when the ego is completely suppressed. "You should," taught Tritala, "abandon all that you call yours, and stand unshaken in yourself; self-exertion is the highest means for the abnegation of self." Having been thus taught the way to realise the knowledge of the truth through Renunciation, Bhagîratha performed a sacrifice in which he distributed all his wealth among the wise, the learned and the needy. His kingdom was itself of no more value to him than a straw; and he handed it over to his enemy. With but the cloth round his waist, he abandoned his kingdom and people, and begged his food from door to door in a foreign land, where neither his name nor his person was known. But all this abandonment of riches and this submission to the life of a beggar did not come up to the full height of Renunciation. There yet lingered in the mind of the king, it is said, the consciousness of his former greatness which prevented him from re-visiting his kingdom in this new plight. And in consequence, his mind had not gained the promised tranquillity. But this last act of Renunciation became in course of time as easy and natural as the rest had been; and in his wanderings, he was brought back to his own land. His subjects, courtiers, friends and relations recognised him in the garb of the beggar; and implored him to resume his sovereignty. But these expostulations could not easily induce the king whose mind was concentrated on the great Truth of the universe and was unconscious of all passing events, to take up once again the pomp and pleasures of life. His Renunciation was now complete; and the tranquillity of the *Yogin* perfect in wisdom, became his.

It should not be supposed that this Renunciation and complete eradication of self is in any manner hostile to the discharge of one's duties.

King Janaka of Videha, who is the most prominent example of the *Jīvan-Muktās* of old, was yet a ruling sovereign, so was Bhagīratha also, whose path to Renunciation we have sketched above. Action is possible and obligatory even to the man who retains no mental concern for the affairs of the world. He goes through his duties as if he were a puppet, indifferent to pains and pleasures, his mind is serene and unaffected; and his actions are but the reflex of the surroundings that automatically, so to speak, act upon the body. His will is not the conscious medium that, actuated by egoistic motives, connects the bodily changes with the external requirements; but these changes follow the natural requirements without the mind, to any the least extent, retaining any impressions of the interaction between the body and the outside. The *Yogi* that has abandoned the world must work and act for others, nay, act even for himself, and act with promptitude and prudence, with foresight and judgment, and yet his mind may not be mixed up, in the long drawn sequence of his conduct. This it may not be possible for us to realise. But each one of us may have known moments in his own experience when what appears to the outside world to be well-considered actions follow upon the demands of his situation, without his own mind participating in the full consciousness of the sequence of the promptings and the resultant actions. Nay, even when consciously endeavoring to suit our conduct to the occasion, the result may be to us a matter of utter indifference. If this were possible to us even when wallowing in the mire of desires and enjoyments, what may be accomplished under the celestial influence of true Renunciation, we should not circumscribe by our limited imagination or attempt at description.

Renunciation should be distinguished not only from knowledge, but also from asceticism. It belongs to a later stage of thought to have degraded asceticism and *tapas* to self-torture. The Vedānta distinctly denies salvation as the reward of self-inflicted pain. "Whosoever without knowing the Imperishable, offers oblations in this world, sacrifices, and performs penance for a thousand years, his work will have an end. But he who departs this world, knowing this Imperishable, he is a *Brāhmaṇa*." (Bṛih. Up. 3. 8. 10.) And many Vedāntic passages of a similar import may be cited in support of this statement. But the subject requires a separate consideration and shall be taken up later on.

Translations.

VEDĀRTHA SANGRAHA.

A DISCOURSE ON THE UPANISHADS.

BY ŚRĪ RA'VĀ'NUS.

Although a certain part of clay, which is only one substance, assumes to suit the variety of its

uses in practical life, many names, resulting from the changes in its form due to variety of configuration and condition as pot, dish, &c., still in these different forms of the substance clay, it is only clay which exists as such and not any other substance. The meaning is "even as by the knowledge of a ball of clay pot, dish and all other things which are only the different forms of it, are surely known, so &c."

But the son ignorant of the fact that *Brahman* is the sole cause of the whole universe, asks "Do you yourself, sir, teach me that." Then he (the father), teaching him (the son) that the omniscient and omnipotent *Brahman* is the cause of all, said "Dear son, all this was only *Sat*, before one only, without a second, &c." Here by "This" the universe is referred to. By "Before" the time before creation (is referred to).

It is now clear that, having declared the existence of the universe at that time in the form of *Sat* by means of the words "only *Sat*," having made out that it was non-differentiated at the time of creation; and having declared by "one only" that the universe which was made up of *Sat* was of a nature not distinguished by name or form; it was in the very beginning entertained at heart that, by this declaration the *Sat* was shown to be the material cause of the universe; that, by the word *Advītya* (secondless), any instrumental cause other than itself was negatived; and that, by "have you enquired of that *Adesa* by which the unheard becomes heard," the Ruler of the Universe was himself (shewn to be) the material cause of the universe.

This again he (the father) explains:—The *Sat* which is itself the material, as well as the instrumental, cause of the universe—"It willed, may I become many, may I be largely born." This same supreme *Brahman*, denoted by the word *Sat*, Omniscient, Omnipotent and possessing the quality of willing the truth, although it has all its desires fulfilled, willed of itself for mere sport—May I "become many" and therefore "be born largely" in the shape of the universe constituted of a wonderful and infinite complexity of things with and without consciousness. Then, having, by means of a portion alone of itself, created the material principles beginning with the ether, that same great God denoted by the word *Sat* once again "willed; let me now enter those three beings (deities) with this *Jīvalman* (the living self) and develop name and form." By means of the words "with this *Jīvalman*" he points out that the *Jīva* is of the nature of *Brahman*, and shows that all forms of matter exist as substances on account of their being entered into by the *Jīva* which is of the nature of *Brahman*, and that only such material things are capable of possessing name and form.

This is what has been said:—

The *Jīva*, being in a manner the body of *Brahman*, is of the nature of *Brahman*; for there is another Vedāntic text (Śruti)—"To Whom the soul is body." All things such as those in the condition of *deśa*, men, &c., which stand in the relation of body (*śarīra*) to this soul (*Jīva*) of this description, and therefore are its modes—they are all of the look to Theology which is The knowledge

Therefore *deva*, man, *yaksha*, *rikshasa*, cattle, beast, bird, tree, creeper, wood, stone, grass, pot, cloth, and all other words, which formed by the combination of roots and particles, are used as names, are, through the various forms of things they respectively denoted in the ordinary speech of the world, indicative of no other than a collection including the *Jiva* which presides over each of them and going up to the Supreme Self which internally pervades it (the *Jiva*).

Then by means of the passage, "My dear son, all these have their root in *Sat*, their dwelling place in *Sat*, and are firmly established in *Sat*," it is described at length that *Sat* is the material cause, the instrumental cause, and the substratum of all, that it is their guiding principle, and that it owns all in subordination to itself and is all such other things. By means of the relation of cause and effect, &c., it is declared as "true" that the whole universe has *Brahman* positively for its Soul, it being given, "All this has It (*Brahman*) for the Soul; this is true." He (*Brahman*) is the Soul of the whole universe; the whole universe is His body; therefore what is denoted by the word "Thou" is but the *Brahman* in the form (or frame) of the soul. In this manner the demonstration of the original proposition that all things are of the nature of *Brahman* (having *Brahman* for their Soul) has been concluded with reference to a particular soul (*Jiva*) in the statement "That thou art."

THE CAUSE OF THE CREATION, PRESERVATION, AND DISSOLUTION OF THE UNIVERSE IS GOD.

BY DEWAN BAHADUR P. SREENIVASA ROW.

“यतोवा इमानिभूतानि जायन्ते । येन जातानि जीवन्ति ।
यत्प्रयन्यमिह संविशन्ति । तद्विजिज्ञासस्व ॥”

“That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that.”

THE motive powers of man's conscious nature which give impulse and energy to human activity, and put him in motion, internally and externally, are *Desires*, which include blind impulses such as appetites, as well as impulses which are accompanied with knowledge and intention; in fact every impulse which urges man to action, either in regard to himself or others.

Desires are the springs of action.

Action is the voluntary exertion or exercise of the faculties of man, external or internal. Ordinarily, (external) action is distinguished from (internal) thought, and also from word; but in the general sense, action includes thought and word. Further, action must be understood negatively as well as positively, for there are acts of omission.

Action shall not be arbitrary, but be governed by a sense of Duty.

royal dignities and pleasure or forbearance required by

The source of the moral Law is God; and the recognition of Duty as Divine Requirement is a large part of Religion. Religion affords the only foundation, sufficiently broad, stable and vital, to support the superstructure.

That which relates to man's duty, that is, his personal actions and the laws by which they are to be directed, is moral; and a general principle is a Maxim.

Moral Maxims are therefore the general principles, which indicate the duties of man, and the laws by which they are to be governed; or in other words, they indicate the means by which man's true happiness can be attained. For true happiness is that state of mind in which man is placed by the satisfaction of his desire when it is itself in harmony with his duty; a satisfaction otherwise obtained may yield transitory pleasure, but not happiness.

Hence the Divine Will is the standard of man's action; and obedience to the Divine Will is the means of securing true happiness.

“Whilst it may be true,” says Herbert Spencer, in his *Social Statics*, “that a savage Asiatic attributes to the Deity a barbarity equal to his own, and conceives him as delighting in human sacrifices; whilst it may be true that amongst ourselves the same notion still lingers under the form of occasional fasts and penances; still there are few, if any, amongst civilized people who do not agree that human well-being is in accordance with the Divine Will. The doctrine is taught by our religious teachers; it is assumed by every writer on morality; we may therefore safely consider it as an admitted truth.”

This view of Morality implies an answer to two questions:—First,—Is there a God, a moral Governor of the Universe? And second,—What are the moral laws prescribed by God for the guidance of mankind, and where are they to be found?

Now, with respect to the first question, I start with the affirmative answer, and devote a few pages for the illustration and proof of my position, after advancing some preliminary observations which have a general bearing upon this subject.

A firm conviction of the existence of God, and a competent knowledge of His attributes form the groundwork of all those relations in which God stands to His creatures; they lie at the foundation of all that is essential for the happiness of mankind; and without them the whole system of the Universe would remain a baseless fabric. For, as I shall hereafter endeavour to show, one of the attributes of God is Benevolence, and the essence of religion is therefore the love of, and the striving after, the well-being of mankind. Indeed “Religion is the root which gives life, strength, and stability to all the ties and institutions which bind human beings to each other; stimulating into growth, and keeping in active life, the moralities, as motives for actions; and giving a high standard of virtue, without which there can be no true family or national prosperity.”

It may be that most men are not conscious of their being under the influence of God's providen-

tial guidance whenever they do actions which are right; but it does not follow from this that they are always guided solely by their own rational powers, irrespective of Divine help. The Maxims of morality having been, at all times, originated and consecrated by Providence, have come to be universally recognised as the only means of procuring happiness, and are consequently adopted by the people as a matter of course. The truth is that the notion of virtue, which some assume to be the offspring of natural reason and human experience, does really represent the product of religious influences which have been spreading in the world for thousands of years, ennobling humanity with all the blessings of a divinely enlightened morality.

On this subject, a writer in the *Contemporary Review* for January 1877 makes the following observations:—

"It is often argued in the present day that morals can have no connection with religious belief, because many men have notoriously got rid of the latter, and notoriously retained the former. But this argument from experience is utterly fallacious. The fact I admit freely; but it is explained with the utmost ease. Nearly all feelings, tastes, and practices outlive, like flowers and leaves, the roots from which they spring. How long, for instance, did we build our railway carriages in the shape of coaches! And to this day we wear two buttons at our coat-tails, which at first only found their place there that the sword belt might be fastened to them. So it is with morality. All the moral feelings at present afloat in the world depend on the primary doctrines of religion; but that the former would outlive the latter is nothing more than we should naturally expect—just as water may go on boiling after it is taken off the fire, as flowers keep their scent and colour after we have plucked them, or as a tree whose roots have been cut may yet put out green leaves for one spring more. But a time must come when all this will be over, and the true effects of what has been done will begin to show themselves."

John Stuart Mill says "Ancient people have generally, if not always received their morals, their laws, their intellectual belief, and even their practical arts of life, all in short which tended either to guide, or to discipline them as revelations from the Superior Powers." "There is truth in much of this as a matter of history." And he adds "The value of religion to the individual, both in the past and the present as a source of personal satisfaction and of elevated feelings, is not to be disputed." But he states that this is the effect of the hopes of reward and fears of punishment from supernatural powers; and therefore deprecates the idea of making the practice of virtue depend upon religion.

I cannot see the force of this argument. Every good or bad action will under any circumstances have its due reward or punishment, in some form or other, whether morality is or is not mixed up with religion; for such reward or punishment is the inevitable result of some actions being recog-

nised to be good and some bad. To quote the words of Mr. Platt, "Happiness means obedience to the laws of God; and when the higher sentiments and intellect hold the natural supremacy, an obedience to the dictates of these powers, is rewarded with pleasing emotions in the mental faculties themselves and with the most beneficial external consequences; whereas disobedience is followed by deprivation of these pleasing emotions, and instead thereof there are painful feelings within the mind, and much external evil; for as surely as the pebble cast heavenward abides not there but returns to the earth, so, proportionate to thy deeds, good or ill, will the desire of thy heart be meted out to thee, into whatever form or world thou shalt enter."

Thus, it cannot be denied that practically the hope of reward or fear of punishment may influence one to do what is good and forbear from what is bad; but this, a noble inducement to virtue in its own way, does not destroy, or take away the natural stimulant which is always exacting virtue for its own sake, although one may not know that this stimulant is a religious instinct implanted in the human heart. So, any attempt to build a system of morality independent of religion must certainly fail, for this is to fling away the most powerful motives of human nature.

In deprecating religion as the foundation of our action, J. S. Mill further says,—"And in truth, mankind have been so unremittingly occupied in doing evil to one another in the name of religion, from the sacrifice of Iphigenia to the Dragonnades of Louis XIV (not to descend lower), that for any immediate purpose there was little need to seek arguments further off." But at the same time Mill admits that "these odious consequences, however, do not belong to religion in itself; but to particular forms of it, and afford no argument against the usefulness of any religions except those in which such enormities are encouraged." Exactly so. Religion, in its truest sense does not consist of ceremonies and mythologies and theological doctrines and dogmas, which serve to divide mankind into numerous sects, and to keep up continual controversies between their respective advocates. The great object of religions being the happiness of mankind, it is greatly to be deplored that they do not coalesce into one common belief, and recognise one common organon of religious truth. But a want of such union, though fraught with evil consequences in some cases, can certainly afford no argument for holding that Religion itself is valueless for mankind, and that it should therefore be dissociated from the question of morality. Indeed it is impossible to shake off the religious element from man. Man is a creature of God; and has in him a religious instinct, which like every other instinct is not capable of being shaken off or retained at will. It is implanted in human nature and will remain there for ever.

We shall realize the truth of this when we thoroughly examine human nature. It is a great mistake to suppose that in investigating the question of religions we should look to Theology alone as the science dealing with it. The knowledge

of human duty implies a knowledge of human nature, and therefore to understand what man ought to do, it is necessary to know what man is. Man is a microcosm in the macrocosm, that is, a small world in the large one. His own nature and constitution, if properly analysed and investigated, will afford the best means of disclosing what his duty is to himself, to his fellow creatures, and to his Creator; for the laws of the Almighty Ruler are to be found there more prominently than elsewhere. So then, man must be studied; and the whole Universe must be studied also, as the relations between man and the Universe he moves in are so beautifully adapted to each other as to form a harmonious whole. Really it is in God's works in man, and likewise in the whole of the Universe, that we can find the best solution of the problem of creation.

In the Fourth Chapter of the *Brihat-Aranyaka Upanishad*, the following dialogue between the great sage Yājñavalkya and his wife Maitreyi, with reference to the knowledge of self, is thus narrated.

Maitreyi said,—“If, O Venerable Sir, this whole world, with all its wealth, were mine, could I become immortal thereby?”

Yājñavalkya said,—“By no means. Like the life of the wealthy thy life might become; by wealth there is no hope of obtaining immortality.”

Maitreyi said,—“Of what use would be wealth to me, if I did not become immortal thereby. Tell me, O Venerable Sir, any means of obtaining immortality which thou knowest.”

Yājñavalkya said,—“* * * * “Behold, the self is verily to be seen, heard, minded, and meditated upon. Behold, O Maitreyi by seeing, hearing, mind- ing and knowing the self, all this Universe is com- prehended, and the object gained.”

But I know that there are certain religious men who are jealous of the investigations of science con- cerning man and the material world, as though the bulwarks of religion would be undermined by the progress of philosophical and scientific enquiry. This is a mistake. It is the contemplation of man and the Universe that led our ancients to apprehend the most sublime truths relating to its Creator and His attributes and laws. In the Vedas we find passages in which the Universe is held up as afford- ing the best evidence in regard to such matters. And ~~True Bible~~ we are told that God never left himself without a witness to the human race, inasmuch as his power and goodness could be always clearly made out from the “exuberant plenty and beauty scattered over the earth, their magnificent abode.” Further, a love of nature appears to be implanted in man obviously to feed the flame of religion in his soul. It is thus a positive duty to acquire a know- ledge of the infinite skill and bounty displayed by God in His creation. Again, science unfolds so much evidence of the being and attributes of God that it has to be looked upon as the “efficient auxiliary” and “hand-maid” of religion. Scientific truth rightly understood is religious truth. Indeed, true philosophy and Divine truth are convertible terms.

But it is no secret that there are people who do not scruple to use certain discoveries in science as weapons for attacking religion with. This tendency on their part arises from the notion that the effect of the scientific view of the Universe is to get rid of its mysteries, and to make the whole intelligible without the necessity of admitting a God, and all the bind- ing obligations which the recognition of a God would entail upon them. But such a notion of the scientific view is far from being correct. Speaking of the ultimate scientific ideas, Herbert Spencer, in his *First Principles*, says,—“The explication of that which is explicable does but bring out into greater clearness, the inexplicableness of that which remains behind. Objective and subjective things, the man of science ascertains to be alike inscrutable in their substance and genesis. In all directions his investi- gations eventually bring him face to face with an insoluble enigma; and evermore clearly perceives it to be an insoluble enigma. He realizes with a special vividness the utter incomprehensibleness of the simplest fact considered in itself.” The same author in another place admits that “the idea of a self-existing Creator and that of a self-existing Universe are alike above adequate conception.” William Rathbone Greg in his *Enigmas of Life* says,—“The difficulty of conceiving the eternal pre-existence of a personal Creator, I perceive to be immense; and the difficulty of conceiving the origin and devolution of the actual Universe independently of such personal Creator I should characterise as insuperable.” Professor Tyndall observes that “the problem of the connection of body and soul is as insoluble in its modern form as it was in prescientific ages.” And further he adds:—“I do not think that he (the materialist) is entitled to say that his molecular groupings and motions explain every thing. In reality they explain nothing.” Professor Hæckel admits that “most naturalists, even at the present day are inclined to give up the attempt at natural explanation, of the origin of life, and take refuge in the miracle of inconceivable creation.” (*History of Creation* I. 327).

It will thus be seen that modern philoso- phers have not been able to solve fully the problem of the Universe. Indeed, it is even clear that there is definitely a certain point beyond which they have not advanced and probably can not ad- vance. They say that matter and energy inherent in matter are sufficient to account for the Universe, but “if you ask him,” (*i.e.*, the Materialist) as Pro- fessor Tyndall puts it “whence is the matter of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them the necessity of running into organic forms,—he has no answer. Science is mute in reply to these questions.”

Further, I am not aware of any modern philosopher, whose scientific researches have enabled him to affirm with certainty that there is no God. On the contrary even Darwin did not deny God as the basis of organic evolution. He has said, “There is a grandeur in the view of life with its several powers

having been originally breathed by the Creator into few forms or into one." (*Origin of Species*.) John S. Mill admits that there is nothing in science to disprove the creation and government of the universe by a Sovereign Will. Herbert Spencer holds that "religion is a great reality and a great truth,—nothing less than an essential and an indestructible element of human nature." And Faraday, who was full of scientific learning, and who was reckoned as a great scientific authority ascribes the beginning of things to God, a being of power, wisdom, skill and goodness.

In such circumstances there is not the slightest warrant for the assertion that any discovery in science can be urged against religion. But unfortunately in these days of *a priori* denial, there are persons who give undue preference to certain views, without pausing a while to consider whether they are simply problematical or established theories; and promulgate hasty, ill-formed doctrines, unmindful of the mischievous consequences thereby resulting to themselves and to their fellow-creatures. Religious doubts are certainly no sins in themselves,—they often force themselves upon the sincerest of men; and stimulate a desire to make the most conscientious inquiries after truth. But what is to be deprecated is that sceptical spirit which not only doubts, but loves to go on doubting, under the idea that it argues a high-toned mind, and reflects the culture of modern thought. Such flippancy hardly deserves refutation. It is highly gratifying to find that our modern philosophers, unmindful of such scepticism, have been so industriously persevering in their laudable attempts to arrive at the truth to satisfy themselves and also the doubters, if they can, by every possible means. Mark the words of Professor Tyndall:—"To whom has the arm of the Lord been revealed? Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all. Perhaps the mystery may resolve itself into knowledge at some future day. The process of things upon this earth has been one of amelioration."

May God the Almighty crown their honest endeavours with success! And may Divine Glory and Grace be proclaimed again and again, and brought home to every soul!

(To be continued.)

Correspondence.

REVELATION.

At the very dawn of history, when man beheld the glorious orb of the day, shedding an effulgent stream of light on all that exists, the night studded with myriads of beautiful stars, the crystal rills rumbling in the limitless forest; in the midst of wild scenery, when he beheld now a storm spreading gloom all around, now a gentle gale make all nature bloom, he very naturally became meditative.

Amazed and awestruck at the sight of these phenomena of the external world he put to himself the philosophic question—What do these things reveal to me? What is the inworking light of all these? To the so-called uncivilised man living in that far off age of faith, this panorama presented by the universe revealed the will of some unknown power or powers, unknown to him and yet guiding him. Thus the belief in Natural Revelation is as old as the human race and is well worth careful study. Natural Revelation is itself Divine Revelation. As long as man's faith in God stands unshaken, as long as an instinctive desire for the knowledge of truth fires the soul of man, so long is he sure to believe in Revelation. To a person who has surrendered himself completely to God, this whole universe is full of God and His Revelation. Various are the terms which are used to represent it. The Materialists may give to the knowledge of the truth they acquire the name of discovery; and spiritualists, casting themselves entirely on the mercy of the Supreme Being or identifying themselves with the Universal Spirit call the same knowledge by the name of Revelation. The rose smells as sweet by any other name. So long as there is belief in a supernatural order of things and in the possibility of human communion with the Divine, the belief in Revelation can not but exist. The Hindus have their faith in the teachings of their Rishis and the various divine Avatârs; the Parsees have their faith in Zoroaster; the Buddhists in their Buddhas; the Jews and Mahomedans in their respective Prophets; the Christians in their Christ, and even savages have their inspired poets and soothsayers. The Jains also believe in tradition which they trace to their Tirthankaras, for do not even their sacred books begin with "It is said"?

Though the imposing grandeur of nature and the mystery of her mighty operations impels every man to enquiry, though humanity, unable merely to vegetate on account the stir of the noble instinct of the Divine within, proceeds to unravel this mystery, though a restless yearning of the heart makes almost all persons go about in search of the centre of universal harmony, though as it is said, the struggle of the soul for freedom is at the root of all progress; mankind as a whole has been dependent for this higher knowledge on the help of Revelation. There never was a time, since this search began, when some gifted and holy individual or other did not lighten the darkness before the eyes of man. It is in this instinct of appreciating and following the seer and the prophet that we find the source of all revelation.

Arrogant and cruel imposters may force man's belief by means of fire and brimstone, militant empires may take hold of old beliefs by their very roots and shake them, but truth surely comes to those whose search thereof is earnest and unshackled. Man must worship truth at her shrine for her sake only with the help of the inextinguishable torch of reason. Liberty must cleanse us of the impurities of conditions and limitations. Hypocrisy and superstition must die before the majestic presence

of truth. Such free and enlightened seekers after truth are our *Aptas*. They are men on whom truth always shines, and Virtue is what they act out even unconsciously. They are in short the human manifestations of the supreme divine power born on earth to work for the establishment of the Kingdom of God and His laws and to point out the way for the salvation of the soul.

To a Hindu, then, Revelation in this sense is *Aptakavaya*,—the word of him who has come face to face with the truth of things, with the *Sat*; it is the expression of the internal illumination of one who has gone near the one grand central luminary of the Universe. It is in fact what God has said to god-like men. It is the Word and Wisdom of the Supreme transmitted to us through inspired sages and seers.

There is another kind of Revelation, the Revelation by God Himself, coming down on earth in the form of Divinity Incarnate, as Rama, Krishna, &c., which is of great importance to the Hindu. "Listen, O Bhārata! at no fixed time do I come on earth. Whenever my commands are disobeyed, whenever righteousness is depressed and wickedness blooms, I subject myself to birth. I am born age after age to protect those who rest in me and to destroy the workers of iniquity; I come to establish the Law." This is the revelation about Revelation which Sri Krishna has made to the world. This is direct Revelation, which on careful thought may be made out to be not essentially different from Natural Revelation.

Thus we see, that the Hindu believes in eternal, everlasting and ever-progressive Natural Revelation; for, he builds unto eternity on the rock of immovable truth. He also believes in Historical Revelation, indirectly through inspired *Aptas* and directly through the *Avataras*, seeing all along the finger of God working out the details of the history of man.

There are moments in the life of every individual, serene and blissful, when he rises above himself and stands in communion with the Divinity within. The record of the impressions of such moments is another kind of Revelation. We sometimes hear or read about ordinary persons suddenly becoming prophets. Many are the *Bhaktas*, devotees of God, who have suddenly fallen into beatific visions. As the moments of such inspired vision are short there is the danger of truth being often confounded with error. But the genuine outpourings of such fleeting moments cannot but be of immense importance to seekers after God.

Materialists might argue, that these visions are illusions and hallucinations, and are therefore false and absurd. Nevertheless, such visions are the result of the Divine Will, and have the impress of truth on them. We point as the source of a river only to that place from which the water flows visibly; but in reality the water might be flowing from some place hidden from view. In an electric communication, the tick-tick here, is the result of a tick-tick elsewhere. Similarly when we say we are conscious of anything we manage to trace the source

of our consciousness as far as the brain cells. But the real source of it all lies truly in the *Atman*.

Why then should any man deny Revelation? Who can say that all the spiritual and material laws of the universe contain no Revelation? Science itself is a sort of Revelation. Revelation can deal with nothing if not with the laws of nature and of spirit. The Vedas in this sense are the accumulation of such laws of the spirit discovered by different *Rishis* in different ages. Hence they are eternal in the sense that all truth is eternal. Where then is the war between Science and Religion? Reverence for Christ seems to have, in some quarters, killed in Europe, the reverence for truth. Thus arose the Christian's conflict between religion and science. That Christ revealed truths contrary to the existing laws of nature is absurd. Some men even go so far as to assert that truth is truth only in religion while it is false in philosophy. Such statements are illogical, unscientific, and positively untrue.

Some people seem to believe in two distinct and opposing religions, *viz.*, (1) the natural and (2) the revealed. Natural religion has for its basis the conclusions of science, and revealed religion is made to depend on miracles. In this connection a miracle is what is contrary to the ascertained laws of nature, and is performed only to prove the divine nature of the revelation it is intended to support. It is inconceivable why God should reveal one law at the positive risk of the violation of another. Such a conception of religion and revelation arises from a wrong notion of the Deity. When we conceive God as Life imminent everywhere, when we understand that we who are like Him proceeded from Him, are sustained by Him and shall return to Him, and believe that all that takes place in this world, are due to the designs and differentiations of Him who is all-intelligent, and all-pervading, the uncalled-for distinction between the natural and the revealed is sure to vanish.

The theory of rational design in the universe is indeed a powerful one, and is in keeping with the postulation of an "Intelligence that pervades the universe."

Even the Darwinian natural selection and sexual selection seems to have traces of design lurking in them. But that any God should ever design laws contrary to the other existing laws of nature to prove the truth of a particular revelation is rather absurd. Truth only needs to be seen to be followed, and requires no miracle of any kind to justify it.

Some others assert that revelation preaches laws beyond the criterion of human reason. If that is so it defeats its own ends. Revelation is for the guidance of human conduct and for the securing of true human well-being and progress. Truth incommensurate with human reason, truth which cannot satisfy man's mind and heart, can never do him good or guide him in his actions. If intelligence and reason are the characteristics of the soul, our happiness consists in the free and legitimate exercise of these to our complete satisfaction and salvation.

The Hindu has no such theories about revelation. He has no quarrel with any science. His religion

is in harmony with all science and all philosophy as yet known to man. Science does not according to him, advance to destroy religion, but does so only to prove it. Religion is bound to advance with science to eternity. That creed which opposes the sciences is doomed to die. The Hindu religion, in its very attempt to harmonize the basic principles of science and religion, has advanced on and on to a supreme height and unity culminating in the Vedānta and the Gita.

Before I close this paper I want to draw the attention of my readers to another kind of Revelation which is peculiarly Hindu. The Hindus never believe in creation as it is understood by Western Theologians. By creation the Hindu understands only the evolution, or the manifestation of the supreme *Brahman*, differentiated by means of names and forms. Such an evolution or manifestation is possible only when it is preceded by thought which is the same as speech. At the beginning of each cycle this speech which is eternal is first spoken so, and after it, creation takes place: "In the beginning a divine sound, eternal, without beginning or end, formed of the Vedas, was uttered by Him who is born of Himself (*Swayambhu*) from which all activities proceed." There is much meaning in this passage, which he that has eyes may see. Myths and symbols are largely used in our sacred literature to illustrate this meaning. But may I not leave my readers to think out a little for themselves, subscribing myself in the meanwhile as an obedient

SERVANT OF TRUTH.

Notes.

In a communication to the *Indian Mirror* by Mr. E. T. Sturdy regarding Swami Vivekananda and his work in the West we find the following:—

He (the Swami) holds that all healthy social changes are the manifestations of the spiritual forces working within, and if these are strong and well adjusted, society will arrange itself accordingly. Each individual has to work out his own salvation; there is no other way, and so also nations. Again, the great institutions of every nation are the conditions of its very existence, and cannot be transformed by the mould of any other race. Until higher institutions have been evolved, any attempt to break the old ones will be disastrous. Growth is always gradual.

It is very easy to point out the defects of institutions, all such being more or less imperfect, but he is the real benefactor of humanity who helps the individual to overcome his imperfections, under whatever institutions he may live. The individuals being raised, the nation and its institutions are bound to rise. Bad customs and laws become ignored by the virtuous, and unwritten but mightier laws of love, sympathy, integrity take their place. Happy is the nation which can rise to the necessity of but few law books, and needs no longer to bother its head about this or that institution. Good men rise beyond all laws, and will help their fellows to rise under whatever conditions they live.

The salvation of India, therefore, according to the Swami, depends on the strength of the individual, and the realization by each man of the divinity within.

Comment on this is needless.

"Emile Burnouf thinks that incarnation in the complete sense is pre-eminently an Aryan belief; that it is easier for an Aryan to conceive God as incarnated in man than to conceive prophetic inspiration in the Hebrew sense. . . . There is a breadth and absoluteness in the Aryan conception of the unity of all truth, which is not satisfied with leaving man outside divinity, the mere recipient of gifts from a source apart from his nature. The divine desire in the Soul implies the divinity of the Soul. The object of worship is more than object: it pre-existed in the worshipper, and prompted the aim and the prayer. The yearnings of the spirit are more than a sense of need: they are the strength of an inward ideal seeking its own."

"In the oneness of all life, Hindu faith beheld everywhere the supreme sacrificing himself for all; through devotion taking on himself the whole possibility of human misery and want. Brahma is in the form of every element, every creature. He is their unity and it is his sacrifice that consecrates them all."—*Samuel Johnson, Oriental Religions.*

That person whose words, thoughts, penances renunciation, and *Yoga* meditation, all rest on Brahma, succeeds in earning the Highest good. There is no eye which is equal to (the eye of) knowledge. There is no penance like (that involved in) Truth. There is no sorrow equal to (that involved in) attachment. There is no happiness like (that which is obtainable from) Renunciation. . . . Without Renunciation one can never attain to happiness. Without Renunciation one can never obtain what is for one's highest good. Without Renunciation one can never sleep at ease. Therefore, renouncing every thing, make happiness thy own. Renunciation is the foremost of things.—*Mokshadharma Parva, Mahabharata.*

The *Arunika Upanishad* asks the Saint to say *thrice* 'have renounced all.' This 'absolute renunciation' mean 'surrender of indulgence for practical means 'rejection of the senses and the world' and the 'deliverance of his soul from all that was conditional, dependent, transient.' The highest goal for which he strives is beatitude, and its path emancipation. Its bliss is "knowing God," its end "immortal life."

"The soul that is freed from the bondage of nature, Escapes from illusions of joy and pain; And, pure as the flame that is lost in the sunbeams, Ascends into God, and returns not again. It comes not and goes not; it comes not again."

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